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Farewel Epistle,

By way of

EXHORTATION

T O

FRIENDS.

By T. Thompson

On His Departure for *Ame-
rica*, &c. in order to Visit
Friends there in the Service
of the Gospel.

2 Theff. 3. 1. *Finally, Brethren, pray for us, that the
Word of the Lord may have free Course, and be glo-
rified even as it is with you.*

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Belongs to our Motive

Forewel Epistle

By way of

EXHORTATION

TO

FRIENDS

OF THE

On His Departure for Rome

By the Rev. Mr. [Name]

of the [Name]



Printed by [Name]

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By [Name]

at [Name]

in the [Name]

A

FAREWELL EPISTLE

By way of

Exhortation to Friends, &c.

DEAR Friends and Brethren, who have been visited with a high and heavenly Visitation, both in this and other Lands, more especially, you, amongst whom it hath been my Lot to travel in the Work and Service of the Gospel; who know in what the heavenly Relation and Heirship of the everlasting Kingdom stands. My Love in the Seed and Word of eternal Life, most dearly salutes you all, who are beloved of God, and have tasted of that Love which is not of this World, neither can be comprehended by it, nor the Wisdom of it; being in it self incomprehensible, incorruptible, pure and undefiled; wherein, as we abide, we

live above the World and Spirit of it; above the Lust and Pleasure thereof; above the Pride, corrupt Friendship and Fashions that be therein, and grow up together in him, who is our Head and Foundation; our great High Priest and Prophet, our Leader, Feeder and Overseer, our only Lord and King, to whom be Dominion and Praise now and for ever.

And, dear Friends, as we grow up together in him, whose Kingdom is not of this World, but from above, *i. e.* spiritual and everlasting, we shall grow out of the Contentions, Strifes and Divisions which are in the World, (about the things thereof) and in the peaceable Spirit of him who is our King, sit down together in his heavenly Kingdom, where no Strife, Emulation, nor bitter Revilings are; no Wrath, Clamour, nor evil Speaking; where no Scoffer, nor High-flying *Capernaumite*; no Lye, nor deceitful Worker can come, such having no Place nor Interest in his Presence, House nor Kingdom; whose Kingdom stands in *Righteousness, in Peace and Joy in the Holy Ghost*, Rom. 14. 17. And the Psalmist declared, *That he who worketh Deceit shall not dwell in his House; he that telleth Lies shall not tarry in his Sight*, Psal. 101. 7. His House, his Kingdom and dwelling Place, where he reveals his Glory, is pure and holy; *Holiness becomes God's House for ever*, Psal. 93. 5. Holiness is that which we ought to press after daily, Holiness in Life and Conversation; that as the Root is holy, so we, who profess our selves to be the Branches, might be holy, that we may discharge our selves both in the sight of God and
Men,

Men, by walking, as becomes our holy Profession, in all Holiness of Life and of Conversation.

There is a Conversation towards God, or Walking with God in Spirit, which is most acceptable to him; and there is a Conversation towards Men, or a Walking among all Men with whom we have to do, which in all Respects, and upon all Occasions, ought to be according to the Gospel of Christ, and that is, to do by others in all things as we would be done by, *for this is the Law and the Prophets*, Matt. 7. 12. And as this would be most pleasing to God, so it would be most acceptable to all Men who have a due regard to Truth, Justice and Equity: This would greatly tend to spread the Fame and Reputation of Truth, and we should, if this were our Rule, be indeed as Lights on a Candlestick, as a City set on a Hill, and as the Salt of the Earth, for then would our Conversations greatly tend to lighten and season others.

There is also a Conversation in the Church, or a Walking among those whom we profess ourselves to be joyned in Community with, and in this respect also our Conversations ought to be according to, or as becomes the Gospel of Christ. Now if I profess my self to be a Member of that mystical Body, over which Christ Jesus is the Head, and walk contrary to the Rules of that Body or Society, either as with respect to my Conversation among Men in general, or in relation to the Church in particular, I ought not to sit or act as a Member of that Body or Church, until I have given Satisfaction, and am restored or brought into Unity with the Church. Now

as the Unity of the true Church, and the Members thereof, stands in the Spirit of Christ, so that the divine Spirit, *i. e.* should be the Root and Foundation from whence all should act in the Church of Christ; for as every one that appears in the Ministry, should be peculiarly gifted and anointed for the Work of the Ministry: So there is a Gift in Government which all should have a peculiar Regard unto, who appear in the Management of the Affairs of Truth; for it is most certain, that the Affairs of Truth should be managed in the Spirit of Truth, and not in Mens own Spirits, neither Wit nor Wealth should bear sway among the People of God, but the Wisdom, Power and Authority of the divine Spirit, and they that walk in the Spirit, in the Power and Wisdom thereof; they walk with God, *viz.* have Fellowship with God in Spirit and with his Son Jesus Christ: This is a divine Fellowship, a Fellowship which the Saints in Light knew in Days past, and which a Remnant are made Witnesses of in this our Day, wherein the Light of the glorious Gospel is broken forth again in great Splendor, and the glorious Brightness of that eternal Sun is arisen, which can never more be eclipsed. How circumspect, how diligent and careful ought all those to be who profess themselves to be come to the Brightness of the arising of the Sun of Righteousness, least occasion should be given to any to speak evil of the way of Truth, or stumbling Blocks laid in the way of the Weak, by our not walking answerable to the Truth professed by us? A light airy, frothy, talkative Conversation and
 Spirit,

Spirit, doth not only very often prove pernicious to them who give way to it in themselves, but hurtful and of ill Consequence to such as have an Opportunity, and with a watchful Eye will view our Conversations and Conduct, to see whether they correspond with our Profession or nay; and for my own part, I never yet could tell how to reconcile a light jocular Spirit, Temper and Conversation with true Christianity, but have ever looked upon it to be (where it hath been given way to) the very reverse to a true Christian Spirit and Conversation; and as I have been often burthened and grieved with it, so I have felt the Indignation of the Lord burn in my Soul against that Spirit: And it is upon me in the Name of the Lord to declare such are yet in *Babylon*, who under a Profession of the blessed Truth, are still delighting in Jocularity, in foolish Talking and Jestings, and yet I am not about to set up or commend a morose or sower temper Spirit or Conversation, but a true Freedom and Openness mix'd with that Gravity, which adorns and renders the Conversation agreeable to, and as becomes the Gospel of Christ, well knowing that there is a true Freedom in the Truth, and they are happy who keep within the Bounds and Limits of it in all Respects and upon all Occasions; such keeping their Garments unspotted, shall walk with the Lord in White, for they are worthy. And, O that the Proud and Haughty, the Earthly, the Worldling, the Self-seeker, who hath Self in his Eye, in almost, if not in all things which he doth, would come to the Place of Washing, *i. e.* to the

Spirit of Judgment, that therein, as in a River, he might wash and bathe, and for this End is the Fountain which the Lord is opening in this Gospel Day, *to the House of David, and to the Inhabitants of Jerusalem for Sin, and for Uncleanneſs,* Zech. 13. 1.

And, O that the Formaliſt, the dry and empty Profeſſors who poſſeſs not what they profeſs, with all ſuch as balk their Teſtimony, and do not walk according to the Goſpel, would come and waſh therein, that they might be made clean, and fit to come up in a Service for the Truth in their Day, that ſo their Day might not go over their Heads before they ſhall have got their Days Work done, is my fervent Deſire; for my Soul Travels for *Zion*, and all that belongs to her, as one who knows that God will proſper ſuch as prays for her Peace. And dear Friends, you that have begun well even in the Spirit and Truth of God, and who feel the Vertue and Power of Jeſus with you, hold on your way and look ſtedfaſtly to him, who is the Author, that you may know him to be the Finiſher of your Faith: Sink down into his Name and Power, and wait to feel your Growth in the hidden Life and in the Soil that's full of Fatneſs, that the Life of the immortal Word may ſpring up in you, and the Glory of the Hiſheſt may deſcend upon you; but remember ſtill, in the greateſt Enjoyments that the Root muſt bear you, and that you cannot bear the Root, and therefore bend down to the Root in all your Goings, and in the whole Courſe and Conduct of your Lives let that be your Spring and Foundation, for I have

have often observed, that after great Enjoyments, great Temptations and Buffeings of Satan hath quickly followed, and I have thought of our Lord Jesus Christ, after the Holy Ghost had descended upon him as a Dove, and a Voice fell from Heaven concerning him, saying, *This is my beloved Son in whom I am well pleased*, Matt. 3. 16, 17. how he was *led of the Spirit into the Wilderness to be tempted of the Devil*; and if he, in whom the Fulness of the God-head dwelleth bodily, was assaulted by the Tempter and common Enemy of Mankind, how much more may we poor, and of our selves, helpless Creatures expect to be beset and assaulted with numerous Temptations, and, as it were, in the very midst of great Enjoyments to be furiously assailed by the Enemy of all Righteousness; it ought then to be our great Care in all States and Enjoyments to dwell in a Sense of our own Nothingness, that our Dependency may be wholly upon Jesus Christ, our great and mighty Helper, by whose Power alone, we can only hope to withstand and overcome our Souls Enemy. Christ Jesus is the Root of Life, and the Foundation of all Truth; he overcame and foiled our Enemy in the open Field, and its only by and through Faith in his Name that we can hope to overcome, and therefore look not only at Openings, how glorious soever they may be, but chiefly to that Hand that opens, look to the Root of eternal Life, and feed thereupon, lest being too much delighted with Openings, you do not lean so much as you should do on that Hand that opens, but be apt to grow high and lifted up in the

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Imagination by Satan's transforming, until another Birth be brought forth than that of the pure Spirit; and therefore you especially, who are young in Years and Experience, beware of High-mindedness, be not high minded, but fear; fear to offend that God, who beholds you in all your ways, and have a care of taking his Jewels and decking your selves with them, *for the Lord is a jealous God*, and his Glory he will not give to another. Men may soon grow florid both in Discourse and Preaching, and yet be in a withering State and Condition, as to the Ground and Foundation of Truth, and therefore let us watch in the Light, lest we should be corrupted from the Simplicity that is in Christ, and have a care of affecting Popularity or gathering to Self, let Self be kept underfoot for ever, and heavenly Wisdom, Power and Righteousness be sought after, and minded above all, *that the Lord alone may be exalted*; and let all be exhorted to Diligence in the Work and Service of the Lord in their respective Places and Stations, and to the Improvement of those Gifts God hath given them, that none may be found in the slothful Servant's State, nor, with the foolish Virgins, want the Oyl, the Power and Vertue of Life, when the Bridegroom shall appear, to entertain with Joy and Gladness all such as he shall find prepared and made ready for his Appearance and Coming. Let the Prodigal remember the Father's House, and Return thither in time, with unfeigned Repentance, and he that has not on his Wedding Garment, buy fine Linnen with speed to array himself in, lest being found not having on the

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the Wedding Garment, when the King shall take a view of his Guests, his Shame appear, *and he be cast into utter Darknes*; for the Day hastens apace wherein the Lord will try the Foundations of Men, and Wo to them that reject Christ the Rock of Ages, and the Foundation of all the righteous Generations; such shall tremble at the Presence of the Lamb, when he shall render his Reproof with Anger, and his Rebukes with Flames of Fire.

Wherefore Friends, walk humbly, walk reverently and awfully before the Lord; let him have your whole Hearts, and serve him with all your Might: I have often thought with what Reverence and Awfulness the Psalmist addressed himself to the most High, after he had prepared with all his Might for the House of God, and had both stirred up others to consecrate their Service to the Lord, and had seen the Liberality of the Fathers and Princes of the Tribes of *Israel*, 1 Chron. 2. 9. in great Humility, and with a high Regard to the Almighty, he breaks forth and makes his Acknowledgments unto him after this manner, saying, *But who am I, and what is my People that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee*, Verse 14.

It is a great Truth that all things come of him, we have nothing that's good but what comes from God; shall we not then in this Gospel Day serve him with our All, with all our Strength, with all our Substance, and with all our Abilities, he who is the Father and Fountain of all Goodness, whose Love and Goodness to us-ward hath been
beyond

beyond Expression. Surely, if we consider aright of his Mercies, of his Bounty and Goodness, his Patience and long Forbearance, his Preservations and Protections, it may incite us ; yea, ought to ingage us to love and serve him with all our Hearts, with all our Souls and Strength. How can any then, who profess Love to him and Faith in his Son Jesus Christ sit down in a bare Convincement of the Truth, or satisfie themselves with coming to our religious Meetings only once a Week, *i. e.* on the First Day, when for many Considerations and Reasons they cannot pursue their Interest in the World as at other times ? Can we not at least spend a few Hours one Day in a Week besides the First Day, to wait upon the Lord our God to worship and serve him, from whom all our good things come ? If not, surely we are not redeemed from the Earth, we are not what we profess our selves to be, Children of the most High God, as all are who are led by his Spirit, *Rom. 8. 14.* neither do we render again according to the Benefits done to us, nor yet are we good Examples to them that are without ; for tho' God, the great God of Heaven and Earth, may be worshipped in all Places, and at all times, by such as live and walk in his Spirit, he being a Spirit and his Worship spiritual, yet they are not blameless that do neglect, no more than they were that did forsake the Assembling of themselves together, or who are not ready to give the most publick and ample Demonstrations of their Love and Zeal for the Glory of God, as often as with any tolerable Convenience they can, in meeting with and among his People, for publick
Worship,

Worship, Service and Adoration to him. We may read in the holy Scriptures of a time wherein the Proud were counted happy, and they that wrought Wickedness were set up; *Then they that feared the Lord spake often one to another, and the Lord hearkned and heard it, and a Book of Remembrance was written before him for them that feared the Lord, and that thought upon his Name. And they shall be mine, saith the Lord of Hosts, in the Day when I make up my Jewels, and I will spare them as a Man spareth his own Son that feareth him,* Mal. 3. 15, 16, 17.

And shall we now be backward or negligent in this weighty Matter, *i. e.* of meeting together to exhort one another to walk in the Fear of the Lord, and to persevere in the Way of Truth, more especially any among us who have received a Gift in the Ministry, or are esteemed as Elders or Overseers in the Church, or who appear in the Meetings of Business in the Management of Truth's Affairs: God forbid. *Let it not be told in Gath, let it not be published in Askelon lest the Daughters of the Philistines rejoyce, lest the Daughters of the Uncircumcised triumph:* But where such things are, *viz.* Negligence and want of Zeal in coming to Meetings, they who are guilty tell it themselves, they publish it far enough by their frequent Absence from Meetings of Worship; and I cannot think, such Men as are remiss in that respect under due Qualifications to act in Meetings of Business, nor such neither who do not rule their own Houses well; *For if a Man know not how to rule his own House, how shall*

shall he take care of the Church of God? 1 Tim. 3. 4, 5.
 These things are spoken in order to excite and stir up the Negligent to Faithfulness and Diligence, and to clear my Conscience in the sight of God, with whose Love my Heart is filled in the Penning of these Lines, and my Cup overflows with Thanksgiving to the Lord, in the Remembrance of a Remnant in this Nation of *England*, who are faithful to God, and who have washed their Garments and made them white in the Blood of the Lamb. Among you my Soul hath been bathed in the divine Ocean, and we have drank together into one Spirit, in that Life which is one, and but one in all, and which is hid from all the World: We have been made manifest one to another, and in the shining Light and warming Beams of the Father's Glory I dearly salute, and take a hearty Farewel of you all, especially you in the Northern Parts of this Nation, among whom I have had my Conversation for many Years, and with whom I have not only been unexpressibly comforted in Years past, but in the last Visit which I was drawn by the Cords of the Gospel to make you, not many Months ago, in which Visit the Hand of him that's invisible was eminently seen and felt among us in many Meetings, and his Glory rested upon and covered our Spirits.

To the Lord alone be the Praise, Dominion and Glory for ever, in whose Covenant of Life my Soul lives with you, and in the Fellowship of the eternal Spirit, you are near me beyond Expression. O ye Fathers, Elders and Pillars in
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the Church of Christ, who shine by him that shines in you, and through you to others, my Spirit is melted in the Remembrance of you, who have made strait Steps to your Feet, and whose Goings are in the Deeps, who are fixed in the eternal Power, and give the Glory to none but God. When I take a View of you in the eternal Light, and call to Mind your fervent Love, your holy Zeal, the comely Order that is among you, and the Stedfastness of your Faith, your Obedience, Self-denial and Humility, I am ready in the Sight and Sense of these things, and of the Glory which I know attends you in your religious Meetings, to cry out with the Man of God, the Man after God's own Heart, and say, *Great is the Lord, and greatly to be praised in the City of our God, in the Mountain of his Holiness. Beautiful for Situation, the Joy of the whole Earth is Mount Zion, on the Sides of the North, the City of the great King, Psal. 48. 1, 2.*

And now dear Friends, as I am bound in Spirit to leave my Native Land, and all that's dear to me therein, in order to Visit the Lord's Inheritance in some Parts of *America*; let me have the Benefit of your Prayers when we may be outwardly far separated; This is what I desire of you, the Help of your Spirits, the Assistance of your Prayers, that I may be preserved in that, wherein if we live to meet again, we may be truly edified and comforted together, even in the eternal Truth and Power of God, wherein I heartily desire all the Lord's People may thrive and flourish, and that Unity, Peace
and

and Concord may be increased in all the Churches
of Christ, the whole World over, to the
Praise and Renown of him who is God, blessed
over all. Amen.

So wisheth, so prayeth

Hitchin in Hert-
fordshire, the 22d
of the 2d Month,
1715.

Your faithful Friend

And Brother

In the Truth.

THOMAS THOMPSON.

And now dear Friends, as I am bound in spi-
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and

